

the hole in the top of the door; his first feeling is that of shame; he cannot bear that any one should see him—in prison! His next feeling is that of fear:—“Art thou come to torment me?” A kind voice addresses him, “my friend!”—and after the interchange of salutations—“my friend, God looks down upon you with infinite compassion.” The walls of the prison keep silence as such a word. “You feel that you are an outcast from men; but God, your Maker, has not cast you off: the Saviour that died for you—has mercy for you.” The man sits down at the convict’s side, opens the Bible, reads to him of a woman who was a sinner, that came to the sinner’s Friend, and would not pour the box of ointment which she had bought, perhaps with her all, upon His sacred head, but went behind him as he sat at meat, and broke it upon his feet; and the Saviour looked upon her in compassion and mercy, and she went in peace. Then he prays with him, and calms his agitated mind, and he goes to bed, turns down the leaf that bears the name of New Nagenta, and the penitent thief, and Saul of Tarsus, and leaves the Bible in the cell. The truth which these affecting histories combine to make upon his mind begins to act upon his heart. His eye meets that passage, “This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners,—of whom I am chief!” And again—“wherefore He is able to save unto the uttermost all that come unto God by Him.” He questions with himself whether he is not the uttermost towards hell; yet there is mercy even for him. Then love, the love of compassion and good will, from the lips of his teacher and from the Bible, begins hope, and hope grows up to confidence, and confidence leads to reconciliation and pardon. And now while opportunities of sin are withheld, and restraint upon the indulgence of passions is continued, the gospel does its work, and he, who went in a lion or a tiger, takes up the lamb of Christ! The Spirit of God takes up his abode in that cell, and the dawn of heaven is seen.

Sir, is this a fancy sketch? You have heard from the Report just read, that it is literally true. The Report of the Auburn State Prison, made to the Legislature of New York in January of this year, says, that 45 former convicts of that Prison are now consistent professors of religion. This has been ascertained by letters from credible gentlemen to the chaplain. In addition to this, it says that one half of all who have ever been there are now decidedly reformed, and good citizens, and only one sixth of all are unimproved.

The secret of all this success is the mixture of love and mercy with restraint and punishment. The latter without the former leaves the prisoner ferocious, and as much, if not more, the child of hell. Sir, the success of Prison Discipline is owing to the gospel, which, employed to rectify the evil, and alienated mind of the transgressor. No such effects were ever known where the gospel was unknown. A prison without a gospel is a Tarpeian Rock, where the soul dies, as certainly as the body was killed when hurled from that fatal eminence in Rome.

We are under obligations to those artists, who set before our eyes on their canvass some of the transactions which embody the great truths and principles of the gospel. No one who has seen the “Christ Rejected,” or the “Departure of the Israelites,” can refrain from acknowledging his gratitude to those who have given him such vivid impressions of interesting and thrilling Scripture scenes, and through them, of important truths. But, Sir, the Prison Discipline Society draws out to our view the great principle of the love of God to the guilty, illustrates it, and by the use of extreme cases, which none can help but feel the power applied, is able to all instruction, by experiment and success, concerning the great principles of the gospel. I stand here as a minister of reconciliation, to express my own obligations, and I may say without presumption, those of many of my brethren, for all that we have learned from this Society concerning the practical power of the gospel; and I cannot but believe that the more the Society is regarded in this light by ministers and Christians, the more it will be loved and prized and sustained as an invaluable institution, and the source of inestimable blessings.

AMERICAN EDUCATION SOCIETY.

Minutes of the Nineteenth Annual Meeting.

The Society held its Nineteenth Annual Meeting in the Vestry of Park Street Church, Boston, on Monday, May 25, at 4 o’clock, P. M.

The Hon. Samuel Hubbard, L. L. D., President of the Society, being absent from the city, the Hon. William Reed, Vice President of the Society, took the chair.

The Rev. Ralph Emerson, D. D. of Andover, led in addressing the throne of divine grace.

The Treasurer presented his Annual Report, certified by the Hon. Pliny Cutler, as Auditor, and the same was read and adopted.

The reading of the Report of the Directors was postponed to the time of the public meeting to be held in the evening.

The Society adjourned to meet at half past 7 o’clock, P. M. in Park Street Church.

The Society met according to adjournment.

The services were commenced with prayer by the Rev. Dr. Bates, President of the Middlebury College.

An abstract of the Report was read by the Secretary, the Rev. Dr. Cogswell.

On motion of Rev. John Spaulding, of Cincinnati, Ohio, Secretary of the Western Education Society, seconded by Rev. Theron Baldwin, of Jacksonville, Illinois.

Resolved, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.

Mr. Spaulding remarked,

That Rev. Dr. Cogswell richly laden as it is with facts, to tell of what the Society has done—what it has aided 23,258 young men in preparation for the ministry of the gospel—700 of whom have already entered upon their work as messengers of grace to lost men, and 50 of whom have gone to tell the heathen the story of the cross. Let it go out to tell the world what the Society is now doing—10,400 young men now aided, 300 of whom will enter the ministry the present year. Let it be published, to remind the prayerful and benevolent of the prospective usefulness of this Society to the church and the world. Ah, Sir, what prophet can foretell all the glorious results! What angel can estimate them, as the souls saved through the instrumentality come from the east and the west, from the north and the south, and sit down with Abraham, Isaac and Jacob in the kingdom of glory! And if for no other reason, let it be published, because this society lifts high the standard of ministerial qualifications, and is raising up a ministry adapted to the state of mind in our country, and to the wants of a world.

Such a day of mental excitement the world never saw. In all the attitudes in which mind can meet mind, discussion, and argument, and eloquent appeal go on.

Our wisest statesmen are inquiring for some regulating power, by which our liberties may be secured, and our prosperity become lasting and abundant as the waves of the sea. Of late, attention has been directed particularly to the west. Much has been said about the great valley, though half has not been told. Its extent and fertility, its mineral wealth, its commercial facilities, its moral and political power, have not been over-estimated. It must become the heart of the nation. The mighty muscles which bound its sides, and bind it into the system, and the thousand arteries which give it life and vigor, bespeak its power. Forty years ago, it

SABBATH SCHOOL CONVENTION.

At a Convention of Sabbath School teachers, superintendents, pastors, and other friends of Sabbath Schools, held in the limits of the H. Conference of Clergymen, in Millbury, May 30, 1835, the meeting was organized by the appointment of Rev. John Wilder of Grafton, as Moderator, and Rev. Charles Forbush of Northbridge, as Scribe. Prayer was offered by Rev. David A. Grosvenor, of Uxbridge. The following topics were then sustained and enforced by appropriate argument and interesting remarks.

With regard to teachers, that they should make it the primary and constant object, to labor for the immediate conversion of their pupils, and that they have reason to expect, with the blessing of God, the happiest results from faithful and persevering effort. From the nature of the object and duty of the teacher, it was therefore argued, that piety, ardor and enlightenment in the duties and doctrines of religion was necessary, as a general rule, to constitute an efficient teacher; also an aptness to teach, a love of the work, a familiar and easy address, a thorough, prayerful and faithful preparation upon the subjects of the lesson, and a full and clear application of it to the heart and life, with a deep sense of personal responsibility to the Head of the church.

In regard to members, it was shown to be important that all practicable means be employed to increase the number. The usefulness of a school must be, to a great extent, in proportion to the number of its members. In order therefore to secure the greatest amount of good, special and unwearied efforts should be made to bring all of the classes under its influence, especially children and youth, for whom it was more particularly designed, and to whom the greatest advantages may be calculated to accrue from it. The principles of moral and religious duty, as taught in the Sabbath School, have an important bearing upon the character and highest interests of men for time and eternity, both upon the individual, the church, the nation and the world. Its claims therefore, are as strong as these interests are great,—claims for the co-operation and salutary example of all adult persons.

In another place you find a man of indecision, speaking half in the language of Israel, and half in that of Ashkelon. The people under such a ministry you will find ever learning, but never able to come to a knowledge of the truth. Let the minister be delighted with every new doctrine, as if novelty were improvement, and his people will be like the Athenians, coming together only to see and hear something new.

If the minister be a cold teacher of metaphysical theology, his people may have religious heads, but their hearts will have the chill of death upon them. You may as well have the world to mountains of ice, as of heat, and even by such a ministry, I might continue such remarks, but I only add, that where you establish and continue a faithful ministry, you will find among that people the fruits of holiness, and the end will be eternal life.

Sir, you can never convert the world without a living ministry. You may have Bibles, tracts, and all sorts of moral machinery, without ministers, and you cannot enlighten and save men. These things being so, Mr. President, who opens and shuts the entrance to the school of the prophets, acts upon the morale of the world on an extended scale. I would only add the importance of giving, without delay, a faithful, able, and devoted ministry to every people on earth. Such, I apprehend, to be the character of the ministers, which is the object of your Society to multiply. Sir, there is a masterpiece in the world, that is not to be paralleled, and that is the school of Christ, that teachers of feeble intellect and doubtful character are better than none. This may be true in matters belonging to this world, but not in religion. No, Sir, let my child be taught right in that which relates to his soul, or, let him not be taught at all. You may multiply such lights, till you fill the world with darkness.

On motion of Rev. Thomas H. Skinner, D. S. seconded by Rev. Warren Fay, D. D.

Resolved, That the spirit of the gospel, and the times in which we live, demand, that those who now enter the sacred ministry, be men of unbounded benevolence and unbounded trust in God; and that it should be the paramount object of their preparatory discipline to furnish them with these high moral qualifications. Addresses were made by Rev. Messrs. Spaulding, Hoby, Kirk, Holmes, Cox and Skinner.

The public services were then closed with the benediction by Rev. John H. Church, D. D. of Pelham, N. H.

The other addresses were not received till our sheet was nearly full, and must be deferred till next week.

AMERICAN DOCTRINAL TRACT SOCIETY.

The sixtieth anniversary of the American Doctrinal Tract Society, was held at Park street Vestry, Boston, May 27th, 1835.

The Rev. Leonard Woods, D. D. the President of the Society, took the chair, and opened the meeting with prayer. The Reports of the Executive Committee and the Treasurer were then read, after which the following officers were elected for the ensuing year.

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From the Report of the Executive Committee, it appeared that the Society had until quite recently been without an Agent to present their claims to the attention of the church and the community. Little therefore had been attempted, and of course but little accomplished. The officers to whom the direction of the Society was given, felt an increasing sense of the great responsibility of the Association, and have been earnestly desirous that its objects and its claims to public patronage should be conspicuously spread before the public. Accordingly they have for the two years past been seeking for the services of a suitable Agent to communicate with the churches in regard to the objects and claims of this Society. And they are happy now to be able to state, that they have at length made an arrangement with Rev. Seward Hardling of Waltham, by whom he will be absent from his people for the ensuing year, and act as our Agent. By him the object will be commended to the consideration of the churches. And the Committee feel assured that the churches founded by the Pilgrims—that all who are built on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief cornerstone, will not falsely estimate or lightly esteem the efforts of our Association, whose object is to spread before the community clear and distinct views of divine truth. And they do hope that the friends of truth will duly consider the importance of doctrinal instruction, and give their prayers and their substantial aid. The Committee will greatly need increase of funds to enable them during the ensuing year to publish new tracts, new news papers, new depositories, and disseminate the great doctrine of godliness far and wide among the destitute. And they hope to ask the churches to give them the means to supply themselves with our Tracts, to scatter them among their friends, and to accompany all their efforts with the prayer of Him who knew the influence of Truth, and who is able to give it efficacy. “Sanctify them through thy truth, thy word is truth.”

For the Boston Recorder.

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By him the object will be commended to the consideration of the churches. And the Committee feel assured that the churches founded by the Pilgrims—that all who are built on the foundation of the Prophets and Apostles, Jesus Christ himself being the chief cornerstone, will not falsely estimate or lightly esteem the efforts of our Association. We think highly of Mr. Mason as a composer. He has, as yet, undertaken nothing by which he could earn a place in the very first rank; but we think he has produced some pieces which are less imperfect than usual; but the organ is apt to over-power their voices as it should not. We do not think that church music ought to be good, unless the words are so distinctly pronounced, that they can be heard by the hearer without effort. While the hearer needs to have the printed words before him, the performers should believe that their fault makes it necessary. We desire that this fault, in the Academy, is more chargeable to the organist than to the choir. 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SLAVERY.

Continued from the Southern Christian Herald.
We shall endeavor in this number, to conclude our remarks upon the evils of slavery, taking up the most prominent first.

By a late act of the Legislature of South Carolina, slaves and colored persons are prohibited from learning to read. Our Abolitionists appear to be horror struck at this law, taking for granted as they do, that ignorance is necessary to the existence of slavery. We regret to say that the Southern people, by their open and fairly meeting the object, have candidly urged against slavery, by exhibiting a senselessness on the subject, which would not tolerate even a candid and dispassionate investigation of the whole subject, have permitted the impression to go abroad, that they know slavery to be an enormous evil which cannot bear examination. The emancipators concluding that we were too unreasonable to be reasoned with, have likewise disdained reason, deal only in denunciations, and are prosecuting their measures with all the vigor of crusaders, who imagine themselves to be opposed only by infidels and unscrupulous tyrants. Thus the direction and termination of this great question is subjected to passion instead of reason. And the emancipator who succeeds best in caricaturing slavery, who can charge upon it the greatest number of evils, make the most doleful lamentations over the slave, depict the master in the greatest moral deformity, enlist by pathetic appeals to the kindly feelings of his hearers or readers, the most sympathy in behalf of the former, arouse the greatest degree of indignation against the latter, is the greatest patriot, Christian, and philanthropist. But we have friends and brethren eminent for all that elevates, dignifies, and ennobles the human character—men who are not willing that fanaticism should bear rule, that we should be condemned unheard; but desire that whatever may be said or done in relation to this subject, may be said and done upon Christian principles, in strict accordance with truth, and in conformity with the law of love. To such it is a pleasure to unfold our views and feelings; believing as we do that by this means, we shall approach the nearer one another. It is for the consideration of such men, that we propose making some remarks upon the above law, without pretending at present to enter into a thorough examination of the intention, nature, and bearing of the law. We are prepared to say, that had the passage of such a law, without the most painstaking efforts, been wholly unscrupulous and wicked in the extreme. Further, if we believed that this necessity was the offspring of Slavery and inseparable from it, we would denounce the system as inconsistent with the rights of man, and as inimical to the best interests of immortal beings. Let us be understood. We mean to say, that if we believed slavery to be a system of tyranny and oppression, at such variance with the requisitions of Scripture as to render the light of Revelation dangerous to the system, we should not hesitate openly and fearlessly to denounce it, and all its abettors. The Christian is bound to oppose every institution and every form of government, that may require of him to withhold the truths of Revelation from perishing sinners of any class or description. If we believed the perusal of the Bible by slaves unsafe from any thing contained in it, we should say that it was the duty of every Christian to exert himself for the removal of such a barrier to the progress of the Gospel, as is slavery.

But let us not deceive ourselves. Let us look at the master, calmly. To be able to read, and to have books and opportunities for reading, is certainly a great privilege, and to be desired by all men. But the number who have been capable of reading, in any age, has constituted but a small proportion of the world. This number is perhaps greater at the present period, than any former; and yet how small a proportion of the eight hundred millions now upon the globe are capable of reading. And of this small proportion, how small is the number, what a small number is the reading class of society actually composed! Of those who learn to read, how few learn for the purpose of reading the Bible! We need not go to lands where gross darkness covers the people. Let us look around us in our own country, so far famed for virtue, intelligence, and the diffusion of knowledge; and let us see how great the number who, although capable of reading, seldom or never read; but derive nearly all their knowledge from their intercourse with others—from the common fund of knowledge put in circulation by the few who read and think for themselves. Christ wisely appointed not the reading, but the *preaching* of the Gospel, as the great means of propagating its glorious truths. Reading is an auxiliary means, of which it is desirable all could and would avail themselves. Now the state of the case is this. Supposing a slave were free, or that part of it would learn to read. Of this part only a small portion would be a reading people; and of this small portion only a very few would learn to read for the sake of reading the Scriptures; unless we believe, as the abolitionists seem to do, that they are a kind of angelic beings, who are only prevented from being perfectly wise, pure, and happy, by slavery. That perverted knowledge renders men worse cannot be denied. Far be it from us to argue against any thing from the abuse of it. Yet fair argument requires us, in estimating the benefits of knowledge, to take into the account the probable evils which would result from its perversion. Happy would it be for thousands whose depravity gives them a relish only for the poisonous productions of infidel and irreligious works, had they never been able to read. Now, whilst we openly declare that any law intended to prevent any class of society from perusing the Bible, would deserve the execrations of all christendom; we would put this question to our emancipating friends: is the South bound to encourage learning among the slaves, not for the purpose of reading the Bible and obtaining religious instruction, but for the purpose of enabling them to read the wild, visionary, and dangerous doctrines and principles of infidelity and atheism? We appeal to the godly sense and judgment of Boston brother, to say whether the publications of the Liberator, New England Spectator, and Evangelist, put into the hands of the slave population, ignorant and naturally indolent, would not lead them into the most fatal delusions, arouse their worst passions, and lead to insurrections, until self-delusion would compel the whites to exterminate the blacks? But for the interference of fanaticism with this subject, we believe that law never would have been past. Adam and Eve sought knowledge, but it was knowledge fatal to them. SHUTTLE-WORST, commenting upon the fall of our progenitors, endeavors to establish the proposition that "so long as the original corruption of the heart continues unremedied, every advance in moral and religious knowledge will necessarily be an advance in evil." If this be true, which it is almost certain would destroy the possessed and injure others. Considering the situation of the South and the continual agitation of this subject at the North, nothing is more certain than that a knowledge of reading among the slaves, instead of being employed in searching the Scriptures with a view to become wiser and better, would be perverted to their ruin.

The law does not prohibit free persons of color from being taught, but only from being taught. The remarks which we have made upon this law, we have thought due to the framers of it, that the views of the Southern people upon this subject may not be mistaken, and that those who think to benefit the slaves by meddling with this subject, may see how deeply they are injuring them. With respect to the

* The Editor of the *Intelligencer* (an orthodox and able-continued paper) is republishing our articles on Slavery. The Boston Recorder we have already mentioned.

policy of this law, we shall say nothing at present. We shall defer other remarks upon it, until we hear from our Boston brother upon this point.

Another charge preferred against slavery is, "That it corrupts the morals of the white population." Unless this corruption of morals is peculiar to the slaveholding States; or be at least much greater in them than in other towns, to assume that slavery is the cause of this mortal corruption, is a mere gratuitous assumption. We do not believe that, New Orleans excepted, a greater proportion of the population in any of our towns can be found of depraved morals, than is to be found in New York, according to the statistics of M'Dowell's *Journal*. That there are some shameful proofs of moral pollution in the South, we do not deny. But these proofs we would hold to be as rare in the South as the North, were it not the case that some white men are found so immoral and destitute of any thing like even refined feelings, as to put into practice the disgusting doctrines of the abolitionists. But on the other hand, the wide distinction made between whites and blacks in the South, has no doubt a very beneficial effect in preventing the very species of corruption spoken of. Where masters and servants are all of the same color, the temptations to immorality of this kind are undoubtedly much greater. The poor, however, is more difficult—not so palpable or notorious a creature. But we cannot well uproot such gravous charges, without more weight.

It is alleged that the slave does not receive a fair compensation for his labor. Nothing can be more false than the mode of argument pursued by the emancipators upon this point. The actual annual expenses of the slave for food and clothing are estimated at the very minimum.

The amount of the produce resulting from the labor of the slave, and the price of the produce are estimated at the maximum.

The difference is of course considerable; and the conclusion is drawn that the slave is defrauded or robbed of the whole surplus that remains after deducting the expenses of food and clothing. Now the fair mode of estimation is this; viz, to estimate fairly the capital, the skill, the care, and risk of the master, the wear and tear of this land, houses, and implements of every kind; and to these add the expense of feeding and clothing the slave, of ministering to his sickness, of paying his wages when sick, of providing for his family, young and old, whether able to be supported or not. The question is, put these things being duly considered, would the slave without capital, without house and home, without the implements of labor, without the skill and oversight of the master, if left to himself, provide better for himself and his family, and enjoy more comfort and happiness than he does? Then there are a few who probably would, is not denied. 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